M 1868

SEATTLE
GROUP II

Thursday
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[redacted]
Must Remain in
Transcription Room

MR. NYLAND: "So, we have to talk about Work, don't we?

It's amazing, you know: you lose some people in Seattle and look at the group you have now; of course it is San Francisco, a little bit at fault. It's necessary for Seattle to grow, particularly when you lose some of the older members. The new ones have to take their place.

"And it is unfortunate that you really cannot hurry Work very much. If it were a book, you could learn how to read fast. And you will also, with attention, get out of a book a deeper meaning, if you want to spend that time on it. If it was a matter of spending time, and time can be sped up, it would be all right; but Work is quite different. Work, of course, has to be

applied in time, and it has to be applied in daily life. And of course one starts with what one is, hoping then that there is a possibility for growth. But the growth depends a great deal on the state in which you are. And time has really very little to do with it, because the growth is dependent on the experience. And experience is again dependent on the depth of that what happens to you; and it is mostly the depth and not the time length, because when one talks about an experience, it is that you have an idea and it is understood what is meant by Work: an application of a very simple principle, but it has to be applied. And it has to be applied as a result of your wish, really, to Work; to make such attempts. And when you make the attempt, you translate what you have thought or what you have felt into your daily life, in the form of an activity; because that's the only way it will become an experience for you which is useful.

"There is, of course, an experience in thought; that is, if you keep on thinking and you have different thoughts in your mind, and you try to valuate them, and you put them on a scale, and you measure and you compare them with each other: that also will give you an experience of your mind as an activity. It's also with your feeling, if you try to distinguish between the different depths of your feeling and also, you might say, feel them. That is, you have an experience of an emotion as compared to an experience of a feeling. It remains an experience, and it is, of course, located in your emotional center. But it doesn't help you, because it doesn't get you out of yourself, as it were. It stays within the two centers, intellectual or emotional. For that reason we want to apply it in a center, and with a center which is not thoughtful and not feeling.

"I hope you understand that there is a tremendous difference between the three centers; and that, although you may not divide them sharply and

say, "This is this, and that is something else," that they overlap a little bit. There's very definitely a difference between an activity of each of the centers. AND that what is an activity of the physical body, of course, can again be noticed, and very definitely be noticed, because, you might say, it lives in time and space. We don't have that measure for an intellectual or an emotional experience, and that is why it's so difficult even to start by applying objectivity in the other two centers.

"There are other difficulties of course involved in it, because the requirement for Work on yourself means that you try to find something that is objective. AND Objectivity means it has to be free; free from all subjectivity. And The subjectivity that we are mostly familiar with is really the thought and the feeling process. But with your physical center, when it moves from one place to the other, or when there are muscles in motion, tightening them up or relaxing them, or when there is something that is taking place with your physical body as a certain state, a condition; that is, contracting, even including different attributes of the physical body, like breathing or a blood circulation, or that that what is closely related to the physical center as a result of what you take in by means of the five sense organs. They do not function immediately on your brain or your feeling, although you use your brain in order to register them. But When the brain only recieves a thought as an impression, and it stays there, the experience is not really complete, because a man is really a person who has to act. A man cannot be considered a man when he sits at a desk only. He can be a very good - let's call it mathematician, and he can produce certain things by means of his brain, but it does not add to his personality primarily.

"It's interesting to look at it that way, because we are very much inclined to consider a man really much more of a man when he has a good brain, and also when he has a feeling, and is artistic. But really, the definition of a man

is that he is able to 'do'; and 'do' means Work. It means making it possible for the physical body to move from one place to another, and accomplish, by means of his physical body, certain things, and that it is directed by that what he thinks or what he feels. And for that reason, we don't want to start to apply the rules for Objective Morality, or even objective faculties, by utilization of that what is already busy in its own process of thinking or feeling. The body itself can stand still. It can move very slowly. It can be directed. And we have, almost, an immediate measure for the physical body. We don't have that kind of a measure for a mind, and we don't have it for a feeling. Partly, I think, it is due to the fact that the physical body is the only center that is fully developed. If there were an intellectual center fully developed, we would have a similar measure; and for an emotion, if it were also developed up to its greatest possibility, it also would give us a measure.

And there is a language for each center, and the language for a physical center is the movement. And the movement, of course, is related to what we call starting a movement: being in a certain position, and having a posture, intending to move; or, of course, when we talk about gestures, one is already moving. When one is using one's voice, it also means a certain movement, of a very special organ; but it is, definitely, something that happens to the physical center, and we are acquainted enough with the physical body that we can say, 'It can be measured by us,' because it is complete.

Take, for instance, your feeling: It's partly complete, and We say we have emotions, as a deepening of a feeling. And We use emotions in order to spread out; that is, if you want to put it on the basis of space, that what we want of an emotion is to go out from us, and make contact with something

else, as a result of such an emotional state; the same way as when a body moves from one place to the other, it also extends itself, by moving from one place to another. If one takes that same kind of a principle and applies it to an emotional state: Where will an emotion go when you want to extend yourself? What is really an emotion? Something that affects you, and makes you vibrate in a certain way. And It is really an expression of one's life in a very different, definite way; much different from the physical expression of life. And therefore, the extension of that emotion has to go in a certain direction which, for man, has to go outside of his body; although you can imagine that if an emotion could be deepened, that what is now used for the expression of an emotion (~~could also~~ also could) be deepened. But we are limited with the expression of an emotion, even by words and by what is possible for the physical body. And On its own, an emotion cannot really extend itself by being free from the physical body, because they are too much united.

" I think with the mind it is a little bit difficult, in one way, because it is quite limited. On the other side, it is much more imaginative, and it can extend itself by means of phantasy and imagination. But those are the characteristics that those two centers have; And for the reason, I say, we have no particular measure for them, because an emotion can only extend, if it wants to include the cause of the emotion, which is aliveness in a man, in the direction of wanting to encompass all forms of life. And you know, that is quite vague, because you don't see life in a person, than only what you see as manifestation. You can feel life by the presence of someone, but again, you have no measure for that kind of a feeling. You ~~The~~ measure is, again, by whatever the expression of the manifestation is of the person.

" And ~~In~~ order to include the depth of an emotion, one has to go really much further than that what is available on Earth. You can say life exists here and, in this respect ofcourse, your mind is going to help a little bit,

by imagining that life must exist at other places. And, in which since an emotional state is so closely linked up with a real feeling of a man, when it has to do with his Inner Life, one must then consider the emotions as a possible seat for his Spiritual Development. And When that enters, it is not any longer dependent on creation in any artistic form, but if Life is considered as a whole, it must include all forms of life, and particularly life forms which are higher than a man is on Earth. Because you see, in an emotion, in an emotional state, one wants to reach something that one hasn't got. And For that reason, you cannot lower yourself by the continuation of ~~feeling~~ Feelings, which, when it is a comparison between a feeling and an emotion, a feeling is without any question lower than an emotion, by definition. ~~But~~ not even describing the definition. Feeling belongs to a man as he is, and, of course, is an expression of his life. Emotion, that is, the deepening of a feeling, starts to include other people and other forms of life, and must, of course, necessarily end up with a consideration of the Totality of All Life existing in the Universe, because we don't stop anywhere. It goes as far as your imagination will carry you, and then, I say, your mind can help to give you a concept of a totality of certain things which, although ~~one~~ you cannot touch it, and you may not be able to see it physically, you can have the belief in the existence of it.

" With the mind, it is a little different, because, although it is very limited in its activity, that is, it is already spoiled, the question for the mind is to become free from certain thoughts, which have ~~nothing~~ not to do with the ~~presence~~ presence of himself, in living. Emotionally, it is much better, because one can realize, at a certain time when one is struck by an emotion, at the moment when that happens, because you are affected by it. And In that way, your physical body helps you, because that is, then, the indication of a certain measure, in which an emotion, when it is deep, affects you more than a feeling, which is more superficial.

"But when it comes to the mind, our thought processes are not adjusted to the question of 'a moment' as we call it, because our mind is completely dependent on the elements of time. You see, the difficulty with an emotion is space, but with the mind it is time. That is, simply, that the thoughts constantly have to do with future and with past; and whatever is anticipated, and what afterwards becomes memory, binds a mind to time, as we know it on Earth. And as time flows through a person, he measures it by means of his mind. Again, he uses a certain measurement in space. And for that his body is useful. But when it comes to the thought, the mind is not free from the thought at all, and the thought is not free from the time element. But at the same time also, at a certain times, a mind is capable of experiencing a 'moment'. And it is that what we call an insight or a realization; what Gurdjieff calls 'the flash of the lights of Karatas', giving an indication, at certain times, of such insight, of something else existing, and not knowing why it exists, but only experiencing that it exists; and at that moment, that it is completely free from time itself. And it goes even so far, that it is free from the thought, and it is also free from a feeling. One calls that 'an unforgettable moment', and the mind is capable of receiving that. These are two wonderful indications for the potentiality of a mind and the potentiality of a feeling. And that is why, when one says, "I want to Work on myself," it is with the idea that that what is not developed could develop; but I cannot apply that immediately to my body, because it is already developed.

And so the three centers have to do, you might call it, team work. It is that the feeling and the emotions, the thoughts and whatever processes take place, of a mental kind, they need development; but by themselves they cannot do this. And they need a little help. And for that, the physical body, being already completed to its full growth, as it were, becomes useful as an instrument, which then when it is used, gives information for the further development of the other two centers. And in the process of doing this, that is,

getting this information, the physical body itself also profits.

"So if we analyze Work now from this particular standpoint, and there is the realization that we have to grow up, and that the only possibility for growth which is of course obvious: that the mind develops to become free from time, and that emotions develop to become free from space; that in that process the physical body is a help, and that then the physical body becomes free from itself. It means, really, that by means of the physical body, now being used in the process of Work on oneself, is sacrificed. That is, it loses its value, which is exactly what we want when we talk about freedom. So that then, the physical body, in the process of what we consider Observation, and whatever is attached to that as Impartiality and Simultaneity, means that we want to find out: how can the physical body actually lose its form, and give us its life?

"The consideration for Work (is that) you always have to keep in mind that the physical body will fulfill a function, when there is something else that is stronger than the physical body. In an unconscious state, there is really nothing stronger than the body. I say it's unfortunate, but it happens to be that way, because we live on Earth. On Earth we have the immediate influence of the Earth itself, on our personality. We don't have an immediate, although a direct, influence of the Planets, and we do have, also, a direct, but not immediate, influence of the Sun. And if these three, that is: Earth, Planets and Sun, are indicative of a certain 'world', which we call our solar system, then in relation to that what is outside of us, and which we can see, or even contemplate, or try to understand, if that is a replica, or perhaps even, you might say, if that is a prototype, and that we, as ordinary human beings, become a replica made in the 'image', you might call it, of our own solar system, then we have as body the Earth, and as feeling and emotions the Planets, and as mind the Sun. But when both mind and feeling are not developed, they are not Sun and they are not, as yet, Planets; and because of that, the body predominates. And of course, it is obvious, because

the body is the means by which we touch the Earth, and the Earth expresses its relationship to the body, by making the body subject to the law of Gravity. It is this constant attraction of the Earth, on that what we call our body, that does not allow us to fly away; and because of that, we live under that influence of the Earth, primarily, and not under the influence of the Planets; the Sun only Astrologically at birth, when many things are still a little bit flexible, (And) you might also say, that the intentions at birth, or at conception, are of course beautiful; but they don't last very long, because immediately when one is born and starts to breathe, you breathe in the atmosphere of the Earth, and the contact, by means of walking, when you stop crawling. When you are in touch constantly with the Earth, and when by walking, you use the Earth in order to walk, because you push the Earth away, in order to have strength for your body to move forward; that then, in that kind of a case, the Earth has practically everything to say, and covers gradually up the Planets and the Sun in you, and prevents them from growing up.

" It would be wonderful if the Earth, itself, was under the influence of the Planets, in such a way that if a man could realize a solar system, like he realizes the influences of the Earth. But what we have is a little bit of astrology, which gives us an indication of how the situation is at birth; but it does not hold very much any more, when that what is astrological chart, as a horoscope, is of course based on a geocentric element, which is oneself as personality, and not with the Sun as the center. And of course, it is quite logical, that if we consider that kind of a chart, that it gives the indication, then, what happens to us when the Earth is predominant - when the body is predominant - and although it may receive influences from the Planets and from the Sun, which of course the Earth does, and of course we do, the chances that they can develop are really minimized, by the constant introduction of the effects or the influence of the Earth, itself. And that our personality, then, besides being biologically - you might say, as a kernel

of Life - and essentially being that what we really try to be - is influenced by by that what we call 'acquired characteristics', which become the surface, and mostly the manifestations of the body, itself. So we lose, completely, track of that what is really the cause of the manifestation, and it is aggravated, even, when the feeling center is not as yet free from the body.

"We are under the influence of the Planets, when we live on Earth, but the Planets are divided. It is not just one influence. The Sun is not divided. The rising sign is quite different from the Sun sign. If you consider the influences of the different planets on your horoscope, they are not at all united, in influence on you, but all of them have to be combined. And as a result, they affect each other, so that there is no, you might say, direct influence of any of the planets on you, simply and singly by what they are, but always a combination, in the different houses of oneself. That is not the case with the Sun.

But The difficulty is really much deeper, because if we could be free from the physical body, when we have a feeling, if the feeling could become expressed by means of a language of its own, then we could count on it to counteract the influence of the body. And The situation, for a personality, is then that the body becomes much too predominant, and simply eliminates, many times, the influence of a feeling, or the influence of a thought. Not that there is not a conflict - There is, of course, a conflict; but it is more difficult, because the conflict between the feeling and the intellect is not solved, as yet, because they also fight with each other. And the body, with its own wishes, profits by that kind of a situation. So in a personality, the physical body becomes 'king', and the mind becomes 'the servant'. And although the feeling, being partly developed, tries its best to be a Neutralizing Force, it has not enough of a Conscience, because the feeling center has no language, as yet. So how can it even express itself? At most, it can give an indication to the mind that, somehow or other, it doesn't agree. But a mind has, really, very little to say, because

the body will predominate, and will determine what in the end is, of course, the wish of the body.

"I've explained that a few times, because the body really holds a stick over the life of a mind and a feeling, because if the body doesn't wish - that is, if the body wants to fast because the mind says so, and the body doesn't want it, the mind will have to give up. There's no question about that, unless you want to kill yourself. And that, the body, itself, does not wish, because it wants to have its own life continue. That is the wish for survival of the body. And as a result, it has an influence on the mind, by telling the mind that: 'If you continue to tell me not to eat, you also will die, because you take and occupy a place in my body'. And if the body dies, the mind dies, so the mind gives in, after some time.

"There can be a feeling, independent of the mind. And this feeling can act, in the sense of a sacrifice for a body. When there is that kind of a desire, with which, sometimes, the mind can agree; then that kind of a wish can kill the body, when a different kind of purpose is involved. And it then has nothing to do with the continuation of life of oneself, alone. It has to do with an entirely different aim, and it has to be based on the wish to make a sacrificial offering; but such cases are, really, quite seldom. In general, the body is simply the predominating factor. But now the mind, realizing that the affair is really, completely topsy-turvy, that the mind does not have the proper place, that the mind is subordinate, that the mind cannot really do anything without the body. Because I say, the activity of the mind is only useful for the mind itself, and, as soon as a personality wants to find out what is the truth of a thought, since the measurements are not available in the mind itself, than only in a very general way by means of an affair which we call 'pondering'. The pondering, itself, is not developed well enough to have a measure for that what is absolute right, or absolute wrong. And what is needed for the mind is that kind of absoluteness, because, if it is not absolute, the feeling can still

influence any kind of a judgment of the mind. And for that reason, as long as that is possible, the mind cannot give you an absolute fact. Why one needs an absolute fact is really that there is to be, between the mind and the feeling, an understanding so that they both, when they can join, can overcome the influence of the body.

That is why when one talks about Work, one has to have a wish and a realization of what is meant which has to be clear in one's mind. But that what is really necessary for Work on oneself, that means the utilization of the body for a certain purpose of giving a person facts about himself which are truthful and absolute, is really that the constant wish is much more important than the clarity. And that therefore when you talk about Work, it is not an intellectual understanding or even a description. There has to be, for Work, such a definite relationship on the basis of an emotional part of wishing to communicate and to enter as it were into the life of someone who has a question that in that kind of an answer, there must be the possibility of kindling a wish for Work on the part of the person who asks the question. And this many times is a difficulty because the mind is and really feels quite slighted. It knows it is not capable. And when one talks about Work and the creation of 'I', and for clarification purposes one simply says it is a mental function as receiving information or data, it becomes like an intellect functioning in a different kind of a way. And we use it simply because the other concept that is based on the wish for the presence of God, something together with you under whose influence then you would behave in a certain way as a result of such a higher form of being in your proximity. It is extremely difficult for that kind of an entity being with you to function in an objective sense simply because when it is emotion one cannot define it. When you can define it, it becomes intellectual. And the field of intuition and intuitive knowledge is for us not developed. That is where a feeling center is lacking in its capacity to be sufficiently sensitive in using a feeling for

the acquisition of knowledge which surrounds it. And if that what could take place in a feeling, when it could be developed in an emotional sense, would actually increase the extra-sensory perceptions, but not mentally, but by the increased sensitivity of one's intuition. That is why it takes such a long time, before the feeling starts to operate in the right way, and it is a little easier to talk about Work intellectually. But then we make the mistake that we think it has to be emphasized; and, when you emphasize it, you lose contact with each other, because the mind is incapable of exchanging thoughts, like telepathy. It could be possible on the basis of feeling, because at least the feeling is a little bit more developed. But the mind is just beginning; and although it can be clever, and very useful for the affairs of the Earth, it is not useful for the possibility of becoming an Individual. And by Individual I mean, of course, a man who has developed Consciousness and Conscience.

" The emphasis, when you talk about Work in your groups, has to be on your wish - your desire that you want to continue to Work. And it is not always necessary to have a complete explanation of the mechanism of your mind, or how the different things are related; because that will not buy you any bread. It will give you satisfaction in your mind, because of clarity. It is limited to several people, who don't function that way, and most of us, being developed, a little bit, with one's feeling, and not as much with the mind. The feeling is far more important, because that already has a chance, by deepening and becoming emotional, to make a contact with that what is Higher; and that, many times, is a deep-seated wish, on the part of people who have questions, and realize that they do have an Inner Life, which, for them, has to be measured by means of what we call a Conscience; and that it is really necessary to develop your Conscience, when you want to Work. Where the Conscience is immediately related to the motivation, which represents your wish to Work. A Conscience can tell you when certain things are not right, or are not becoming. Your mind will not tell you, although it will see it.

But The mind, being bound up by time, will use the forms of the mind as it is functioning, now unconsciously, using associative values and rationalization processes. And with this, the mind is very stupid, as its affects you, although it feels it's extremely clever. And The mind prevents you, then, from having the wish operate, because, in its cleverness, the mind simply puts itself up, as authority, which, when it is based only on associative values, is not real at all, and it is not even, then, an actual experience of the mind, itself.

"The reason now, why one wants to have the arrangement of the three centers, which are, at the present time, in an unconscious state, dependent on the body being number one and the feeling number two, and the mind number three; meaning by that, that authority is, primarily, body; then feeling, then mind; is that the relationhips should be so that the mind becomes number one, the body number three, and the feeling remains number two. It has already a certain place, because it's partly developed. But the body has to be dethroned, and in the place should be the Sun, as mind, as Consciousness; or, as I sometimes say, as King. And the body should become servant.

"Now there has... → SIDE TWO: MR. NYLAND:

"Now this kind of a method that we want to learn has to have certain characteristics. In the first place, something has to be introduced which does not exist in subjectivity. In the second place, it has to have authority; so it can not be part of a personality. It cannot be part of a mind, as it is now. It cannot be a part of one's feeling, because the feeling is not sufficiently connected with that what could give it real information, and contact with higher forms of Life. At most, what a feeling can do is to pray, as a result of using the brain for formulating, and also using the body in a posture. What really is predominant in prayer, is one's wish to become in contact with something that you believe in, which will help you, if you just ask for it. But since the prayer, and the way one formulates, is dependent on what the mind has received, and the way the mind considers yourself, as you are, and, of course, liking and disliking some parts of yourself, or even the conditions under which you

Yah, will we turn it over?"
END SIDE ONE

happen to live; your prayer can never be really pure. And that is why a good prayer is always ended by the admission that one does not want one's own will, but only God's Will, and leaves it at that, simply because you cannot tell what is God's Will. And you hope, then, that it will be heard. - And who knows? If you want to believe that; and if, then afterwards, certain events take place, it may be, perhaps, easy to interpret them as a result of prayer. It's also possible that when a prayer is very fervent, and a man is totally engaged in such a prayer, and that then - very seldom, but it can happen - that the three centers become united; - not unified - but become together in one's aim, in one aim only - to reach God. And then, because of that, I call it 'fervent prayer', a real deep prayer, that what is that kind of a prayer will be heard by a Higher form of Being. It is then possible, that there is an influence from such a Being to help a person who was on Earth; but being on Earth, was able, for a moment or two, to have all of himself become One, in the effort of praying.

"What is needed, besides this authority question, besides that what is different from subjectivity; it has to be alive, because this, what will help one, has Work to do. And it also has to be, in such a way, as an entity, different from anything we now know, in a subjective world.

"Now in this respect, two things again will help us. The mind is willing to think about what such an entity should really be, by trying to make the thoughts, regarding that entity, as pure as the mind can make it. And the feeling can help; because by intuition, it is possible to have a knowledge of an entity existing, as if present to you, which is of a Higher order than what you are. This is simply the meaning when one says: 'I wish to create an 'I'.' When I say, 'I wish,' it means that that what is my thought and my feeling, being now combined in one aim - to wish to create an Objective something - represents for me the purest form of feeling as intuition, and the purest form of thought as, you might say, an insight into the ~~reality~~ Reality of the Universe.

When these two things, then, come together, and are united in that one aim: there is a tremendous Force, which is then created, and in existence. And that Force, becoming an entity, because my wish wishes it to be real, it will become real. Although, in the beginning, it is the result of a thought and imagination in creating that what I wish to be real.

When it functions, it is real in its operation. And the reality which, then, is a result, will eliminate my imagination, and change it into the actuality of the existence of 'I'. But this 'I', being now a result of a wish, and the creation of what I endow it with, with my intellect, being as pure as it can be, has such power, that it can command the body. And for that reason, one says that this 'I' wishes to enter into a relationship with the body. It does not mean, immediately, that the body is under its influence, in such a way that it admits the presence of one's 'I'. One has to go very slow, in order to understand first, what is really the opposing factors; because the body is not going to take this kind of an introduction of Objectivity lying down. It really, as body, does not like to have a kind of an authority, which is represented by two centers.

" And so, for the time being, one tells 'I', this little 'I', created as a result of the wish and the thought, which now can function objectively, one asks: 'Only become observant of the body.' The body cannot object to that, because there is no direct influenee of 'I' on the body. And, as a matter of fact, the body can continue to operate, in exactly the same way as before, as an unconscious state, functioning as an entity, which we call 'physical body'.

The 'I', the little 'I' in the beginning, will only grow when it Works. And it will only Work when I feed it with the thoughts and my feelings, which are pure in the wish to maintain it as objective, as I can think or feel about it. And that Then, this 'I', in observing the physical body, will accept the physical body, as it is. No criticism. No wish for the body to change. No wish for anything, really, to be different - just wanting to see what is taking place,

and recording it. Because you see, if that takes place with the little 'I', naturally I will eliminate any thought, in the form of associative processes. I will also eliminate, when I accept the body for whatever it is, without criticizing or without liking or disliking, I eliminate my feeling. And, simply, I use words like Simultaneity or Impartiality to indicate that this 'I' has definite properties; and the property is the result of the purity, first, and then becomes a result of the activity of 'I', now functioning in regarding to me, as I am, as a human being, living on Earth.

The result of such an entity, now being present and being maintained by myself, is, of course, going to extend much further than just collecting some facts. The facts, of course, are needed because I want to make sure that there is harmony between my feeling and my mind, because that gives the strength to my personality, to be able to operate and to teach, you might say, the body, as it were, a lesson; and indirectly, not attacking it. There is the constant presence, if my wish continues, of an 'I' being there; and the body, then knowing that 'I' has certain qualities, will start, gradually, under the influence of that kind of higher form of Life, [to] behave differently. I'm not telling my body what to do. I don't use my mind, because it is not critical, at all. And I don't have a feeling of not wanting to accept what my body is. I leave all of that alone, but the changes that will take place, is simply because of the presence of this kind of 'I'.

In order to make this 'I' really function, I have to introduce another element. And I ~~have~~ wish to endow that, that is, I wish this 'I' to function in such a way, that it really, by its mere presence, can help me. I say: "I would like this 'I' to be the representation of God." For me it means: Life, Totally Existing; but now I ask this 'I' to have, within it, something that comes from Above, as Life, and again, temporarily occupying the entity, which I call my 'I'. I ask, you might say, the totality of All Existing Life, as Eternity, to send a little segment of Life, and to endow my 'I' with that Life. That will

help to sustain it, and it will also assure a quality of purity in Observation; but in addition, there will be something else, because there is now a tremendous process going on, as a result of my wish to create this 'I'. It is the highest wish, and, for me, the wish becomes sacred. Because what is really involved in this Work? A realization that I am not complete, and I want to grow. I also want, as I call, 'freedom' from my body, as, you might say, a preparation for death, in order to set Life, that is now within me, free. And then, being able to continue the Life of myself in a different kind of a form, not being bound to the body. But I also want this 'I', quite sincerely, and I want it to be honest. And I want this 'I', for me, to have the function of a guide, telling me what ought to be done. First, by the mere presence, already influencing me, as a light influences me, when I am in the dark. But also that, as a result of this wish of mine, which is fed by the wish to become One with the Totality of All Life, religiously speaking, that then, this 'I' has a quality, which I then call 'Benevolence'. In the first place, it is created because of my wish. To some extent, I am creator of my 'I'. But when the 'I' once has been created, and I then pray for the possibility of something else, not of myself, entering into that, you might say, it gets, already, out of my world a little bit. It's not entirely mine, any more. And when I now say: 'I would like it to be Benevolent towards me,' it is based on the realization that 'I' was created by me, and that there is some kind of a responsibility on the part of 'I' to help me. But how it will help me will depend on the insight, which gradually will develop in this 'I'.

"I consider this 'I' as an entity, in its beginning, as if it wants to grow, whenever there is a wish, on my part, that this 'I' could exist. This is the determination in my ordinary life, that I want something that I can count on. And I say one of the attributes must be that, when 'I' is there, my feeling and my mind will function together, and them become united, in the relationship towards my body. But I want, really, much more than that. I want the body

to understand that the place is servant, in regard to that is my mind, and my feelings. And I want my mind to change, in such a way that it can function as number one, and not as number three. So the wish, on the part of myself, in creation of 'I', will have to result in the formation of a Conscience, which will tell my body, to start with, what is becoming for an Objective or a Harmonious man. And in the second place, I want the Consciousness, which can function by giving me light, like the Sun gives the Earth light, and then determines what kind of things will grow on the Earth, dependent, then, on the Earth, regarding the seasons, and the way the Earth rotates around the Sun, and rotates around its own axis.

"What I wish to have my body understand, gradually, is that the condition of my own little world is now fundamentally changed; and that I want, gradually, this 'I' to be in authority, and change my mind, in such a way, that it actually, as mind, can start to function as a King, reigning over the kingdom of myself. And that I wish my Conscience to have a different kind of a function, more determining what is really the place of Conscience in regards to Consciousness, like on Earth is, is like a relationship between a woman and a man. When a man is a real man, and a woman can then, by being what she is, neutralize that what a man has to do, as a result of his mind determining -- let's say making laws -- that that what is the feeling, now becoming an emotional state, is really a judgment of that what is in equilibrium, because I wish for my own, as a personality, as I live now, to become an entity, which is in balance, and I'm kept in balance by my feeling, and emotional states.

"And For that reason, I call Conscience the 'Neutralizing Force' between the two opposing forces: one of the mind, and the other of the body. I want this Conscience to function, in such a way that Consciousness knows that the Conscience expects Consciousness to be Conscious. That is the real relationship. And A man should become subject to that, like a King becomes

subject to that what is his Queen; and that is her force, within her realm, determining by her emotional states, the reality of one's Consciousness.

" Read, if you like, in ALL AND EVERYTHING, about Atlantis and what took place there; and the replacement, by means of people coming from Mars. And when it once was put back again, and the faults and the mistakes of the poor countryman have been eliminated, it was turned back again to King Konuzion; and Atlantis again could function as an ordinary state, a kingdom on the face of the Earth.

" This is really the kind of a wish that I would like to be a man on Earth. I want to try to see if this 'I' can actually accomplish three different tasks. One, of course, is when it is gathering data about myself, that that what is gradually being received in a certain section of my brain; that that brain, receiving now information of a different kind, which, as I say, is purely intellectual, will make the rest of my mind change over into pure intellectual functions. It simply means that the mind will be able to function independently, and not be interfered with by one's feeling. This is one result. I've compared it to yeast, gradually spreading out, and gradually changing the rates of vibration of mental functions in the brain.

" The second result is that that what is Conscience develops, because it now has a task to keep things in equilibrium. It has an aim which can be fulfilled, because it has information as a result of contact with that what is Higher. And also, the 'I' is becoming interested in being present to one's Conscience, and then being able to let the emotion, as such, function independently of the body. Because this the body has to learn: that it has to live without using -- without being used by the emotional state as expression; that then the body will have to stand, you might say, on its own feet. And for that I want to make sure that the body can continue to live; because it is now so dependent on the feelings, that I have to give it a substitute; or I have to introduce what we call 'sensing' of the body, in order to give the body itself an attribute, that what belongs to it as a characteristic, so that it, then, can become more

whole for itself and in itself, and can be separated from my emotional center and emotional body.

The third result of the presence of 'I' is the presence to my body as a higher -- representing a Higher Level of Being, so that then the body, in its manifestations, will start to realize what is becoming when God is present to oneself (what is so often meant by 'walking with God'). And there are many things indicative of that kind of possibility. How would a man be? Many books have been written about that, and not necessarily religious at all. Even basing it on ordinary ethics, how would a spiritual man behave? How would a man learn to behave when he wishes to become free? How would a man live under the influence of an aim to reach a different state which he considers higher than where he is now? How could a man learn to understand what may be a Spiritual Law when he has for himself physical laws which he can learn and of which, of course, his body is one of the prime examples? How can a man, when he knows he will die, prepare for the possibility of that kind of a freedom of his body by making the body, at the present, when it is still alive, ~~function~~ functioning in such a way that the payment to Mother Earth is settled at the time when he dies? How can a man, when he wishes to grow up, and in the presence of 'I', understand the obstacles which his body is putting in his way for his further development and which, in general, you can call a Karmatic Law? All these things will happen when a man actually sees what is needed and the three-fold influence of 'I' on myself is going to be indicative for me to be seen, so that then there is a possibility of a judgment for myself if I actually have Worked and if Work has changed me.

I do not know how much more time we have. Tomorrow we have another meeting. I can, of course, answer questions if you like. It won't make that much difference if the questions are right. But if you value a sequence of thoughts and the logicality of building up certain concepts, it is

perhaps, easier that I talk a little more, in elucidation of what we have now said; but if there are difficulties in understanding, then you must let me know, so that tomorrow, I can probably arrange it in such a way, that we cover such kinds of questions, if you have them.

" I think we leave it, at this particular point, because the concept of 'I' is now explained. Tomorrow we can talk about how to apply Work in your daily life, and what could be your expectations.

" I hope to see you tomorrow.
Good-night, everybody. "

MR. NYLAND

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